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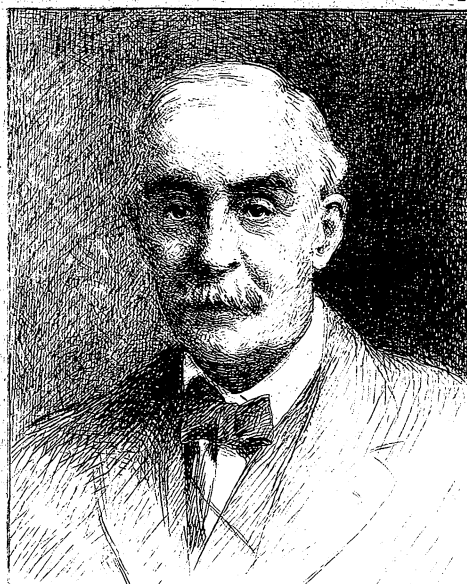
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THE CANON OF REASON AND VIRTUE

(LAO-TZE'S TAO TEH KING)

Translated from the Chinese

BY

DR. PAUL CARUS

報怨以德

REQUITE EVIL WITH GOODNESS.

— LAO-TZE, 63.

CHICAGO
THE OPEN COURT PUBLISHING CO.

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FOREWORD.

THIS booklet, *The Canon of Reason and Virtue*, is an extract from the author's larger work, *Lao-Tze's Tao Teh King*, and has been published for the purpose of making our reading public more familiar with that grand and imposing figure *Li Er*,¹ who was honored with the posthumous title *Poh-Yang*, i. e., Prince of the Strong Principle; but whom his countrymen simply call *Lao-Tze*, the Old Philosopher.

Sze-Ma Ch'ien, the Herodotus of China, who lived about 136-85 B. C., has left a short sketch of Lao-Tze's life in his *Shi K'í* (Historical Records) which is here prefixed as the most ancient and only well-attested account to be had of the Old Philosopher.

Being born in 604 B. C., Lao-Tze was by about half a century the senior of Confucius. He must during his life have attained great fame, for Confucius is reported as having sought an interview with him. But the two greatest sages of China did not understand each other, and they parted mutually disappointed.

If Confucius's visit to Lao-Tze were not historical, we should have to regard it as *ben trovato*, for the contrast between these two leaders of Chinese thought remains to the present day. The disciples of Confucius, the so-called "Literati," are tinged with their master's agnosticism and insist on the rules of propriety as the best methods of education, while the *Tao Sze*, the believers in the Tao, or divine Reason, are given to philosophical speculation and religious mysticism. The two schools are still divided, and have never effected a conciliation of their differences that might be attained on a common higher ground.

At an advanced age Lao-Tze wrote a short book on Reason and Virtue, *Tao Teh*, in all outward appearances a mere collection of aphoristic utterances, but full of noble morals and deep meditation. It met the reward which it fully deserved, having by imperial decree

¹Also spelled 'Lí.

been raised to the dignity of canonical authority; hence the name *King* or "canon," completing the title *Tao Teh King*, as now commonly used.

Lao-Tze's Tao Teh King contains so many surprising analogies with Christian thought and sentiment, that were its authenticity and pre Christian origin not established beyond the shadow of a doubt, one would be inclined to discover in it traces of Christian influence. Not only does the term *Tao* (word, reason) correspond quite closely to the Greek term *Logos*, but Lao-Tze preaches the ethics of requiting hatred with goodness. He insists on the necessity of becoming like unto a little child, of returning to primitive simplicity and purity, of non-assertion and non-resistance, and promises that the deficient will be made entire, the crooked will be straightened, the empty will be filled, the worn will be renewed, those who have too little will receive, while those who have too much will be bewildered. The *Tao Teh King* is brief, but it is filled to the brim with suggestive thoughts.

In the present edition of the "Canon of Reason and Virtue" the translator has incorporated all the changes and emendations which he proposes in the preface to the second issue of his more complete work on the same subject, entitled *Lao-Tze's Tao Teh King*. The latter contains an historical introduction, the Chinese text, a transliteration, explanatory notes and an index, including the Chinese terms.¹ The present extract is limited to that portion which to English speaking people is of universal interest, the English translation. For the convenience of the reader and to prevent confusion in quotations, the paging of this larger book has been retained in this extract.

May this little book fulfil its mission and be a witness to the religious spirit and philosophical depth of a foreign nation whose habits, speech, and dress are strange to us. We are not alone in the world; there are others who search for the truth and are groping after it. Let us become better acquainted with them, let us greet them as brothers, let us understand them and appreciate their ideals!

PAUL CARUS.

¹For further information the reader is referred to the articles "Chinese Philosophy" (Religion of Science Library, No. 30) and "The Authenticity of the *Tao Teh King*" (*The Monist*, Vol. XI., pp. 574-601).

READINGS OF THE SECOND EDITION
WHICH HAVE NOT AS YET BEEN
ENTERED IN THIS REPRINT.

CHAPTER 2.

First paragraph (pages 97-98), read:

“In the world all understand that if beauty makes a show of beauty, then it is only ugliness. All understand that if goodness makes a show of goodness, then it is only badness.”

CHAPTER 3.

The first sentence (page 98, lines 18-20) had better be translated thus:

“Not priding oneself on one’s worth forestalls the people’s envy. Not prizing treasures that are difficult to obtain keeps people from committing theft.”

CHAPTER 49.

The second paragraph on pages 121-122 should read:

“The good I meet with goodness; the bad I also meet with goodness. Thus I actualise goodness. The faithful I meet with faith; the faithless I also meet with faith. Thus I actualise faith.”

THE OLD PHILOSOPHER'S CANON
ON REASON AND VIRTUE

SZE-MA-CH'EN ON LAO-TZE.

LAO-TZE was born in the hamlet Ch'ü-Jhren (Good Man's Bend), Li-Hsiang (Grinding County), K'u-Hien (Thistle District), of Ch'u (Bramble land). His family was the Li gentry (Li meaning Plum). His proper name was Er (Ear), his posthumous title Po-Yang (Prince Positive), his appellation Tan (Long-lobed). In Cho he was in charge of the secret archives as state historian.

Confucius went to Cho in order to consult Lao-Tze on the rules of propriety.

[When Confucius, speaking of propriety, praised reverence for the sages of antiquity], Lao-Tze said: "The men of whom you speak, Sir, have, if you please, together with their bones mouldered. Their words alone are still extant. If a noble man finds his time he rises, but if he does not find his time he drifts like a roving-plant and wanders about. I observe that the wise merchant hides his treasures deeply as if he were poor. The noble man of perfect virtue assumes an attitude as though he were stupid. Let go, Sir, your proud airs, your many wishes, your affectation and exaggerated plans. All this is of no use to

you, Sir. That is what I have to communicate to you, and that is all."

Confucius left. [Unable to understand the basic idea of Lao-Tze's ethics], he addressed his disciples, saying: "I know that the birds can fly, I know that the fishes can swim, I know that the wild animals can run. For the running, one could make nooses; for the swimming, one could make nets; for the flying, one could make arrows. As to the dragon I cannot know how he can bestride wind and clouds when he heavenwards rises. To-day I saw Lao-Tze. Is he perhaps like the dragon?"

Lao-Tze practised reason and virtue. His doctrine aims in self-concealment and namelessness.

Lao-Tze resided in Cho most of his life. When he foresaw the decay of Cho, he departed and came to the frontier. The custom house officer Yin-Hi said: "Sir, since it pleases you to retire, I request you for my sake to write a book."

Thereupon Lao-Tze wrote a book of two parts consisting of five thousand and odd words, in which he discussed the concepts of reason and virtue. Then he departed.

No one knows where he died.

THE OLD PHILOSOPHER'S CANON ON REASON AND VIRTUE.

I.

I. REASON'S REALISATION.

THE REASON that can be reasoned is not the eternal Reason. The name' that can be named is not the eternal name. The Unnameable is of heaven and earth the beginning. The Nameable becomes of the ten thousand things the mother. Therefore it is said :

“He who desireless is found
The spiritual of the world will sound.
But he who by desire is bound
Sees the mere shell of things around.”

These two things are the same in source but different in name. Their sameness is called a mystery. Indeed, it is the mystery of mysteries. Of all spirituality it is the door.

2. SELF-CULTURE.

When in the world all understand beauty to be beauty, then only ugliness appears. When all un-

derstand goodness to be goodness, then only badness appears. For

“To be and not to be are mutually conditioned.
The difficult, the easy, are mutually definitioned.
The long, the short, are mutually exhibitioned.
Above, below, are mutually cognitioned.
The sound, the voice, are mutually coalitioned.
Before and after are mutually positioned.”

Therefore the holy man abides by non-assertion in his affairs and conveys by silence his instruction. When the ten thousand things arise, verily, he refuses them not. He quickens but owns not. He works but claims not. Merit he accomplishes, but he does not dwell on it.

“Since he does not dwell on it,
It will never leave him.”

3. KEEPING THE PEOPLE QUIET.

Not exalting worth keeps people from rivalry. Not prizing what is difficult to obtain keeps people from committing theft. Not contemplating what kindles desire keeps the heart unconfused. Therefore the holy man when he governs empties the peoples hearts but fills their souls. He weakens their ambitions but strengthens their backbones. Always he keeps the people unsophisticated and without desire. He causes that the crafty do not dare to act. When he acts with non-assertion there is nothing un-governed.

4. SOURCELESS.

Reason is empty, but its use is inexhaustible. In its profundity, verily, it resembleth the father of the ten thousand things.

“It will blunt its own sharpness,
Will its tangles adjust;
It will dim its own radiance
And be one with its dust.”

Oh, how calm it seems to remain! I know not whose son it is. Before the Lord, Reason takes precedence.

5. THE FUNCTION OF EMPTINESS.

Heaven and earth exhibit no benevolence; to them the ten thousand things are like straw dogs. The holy man exhibits no benevolence; to him the hundred families are like straw dogs.

Is not the space between heaven and earth like unto a bellows? It is empty; yet it collapses not. It moves, and more and more comes forth. [But]

“How soon exhausted is
A gossip’s fulsome talk!
And should we not prefer
On the middle path to walk?”

6. THE COMPLETION OF FORM.

“The valley spirit not expires,
Mysterious mother ’tis called by the sires

The mysterious mother's door, to boot,
Is called of Heaven and earth the root.
Forever and aye it seems to endure
And its use is without effort sure."

7. DIMMING RADIANCE.

Heaven endures and earth is lasting. And why can heaven and earth endure and be lasting? Because they do not live for themselves. On that account can they endure.

Therefore the holy man puts his person behind and his person comes to the front. He surrenders his person and his person is preserved. Is it not because he seeks not his own? For that reason he can accomplish his own.

8. EASY BY NATURE.

Superior goodness resembleth water. Water in goodness benefiteth the ten thousand things, yet it quarreleth not. Because it dwells in [lowliness] the place which the multitude of men shun, therefore it is near unto the eternal Reason.

For a dwelling goodness chooses the level. For a heart goodness chooses commotion. When giving, goodness chooses benevolence. In words, goodness chooses faith. In government goodness chooses order. In business goodness chooses ability. In its motion goodness chooses timeliness. It quarreleth not. Therefore, it is not rebuked.

9. PRACTISING PLACIDITY.

Holding and keeping full, had that not better be left alone? Handling and keeping sharp, can that wear long? If gold and jewels fill the hall no one can protect it.

Rich and high but proud, brings about its own misfortune. To accomplish merit and acquire fame, then to withdraw oneself, that is Heaven's Way.

10. WHAT CAN BE DONE.

He who sustains and disciplines his soul and embraces unity cannot be deranged. Through attention to his vitality and inducing tenderness he can become like a little child. By purifying, by cleansing and profound intuition he can be free from faults.

In loving the people and administering the country he can practise non-assertion. Opening and closing the gates of heaven he can be like a mother-bird: bright, and white, and penetrating the four quarters, he can be unsophisticated. He quickens them and feeds them. He quickens but owns not. He acts but claims not. He excels but rules not. This is called profound virtue.

11. THE FUNCTION OF THE NON-EXISTENT.

Thirty spokes unite in one nave and on that which is non-existent [on the hole in the nave] depends the wheel's utility. Clay is moulded into a vessel and on that which is non-existent [on its hollowness] depends

the vessel's utility. By cutting out doors and windows we build a house and on that which is non-existent [on the empty space] depends the house's utility.

Therefore, when the existence of things is profitable, it is the non-existent in them which renders them useful.

12. ABSTAINING FROM DESIRE.

“The five colors the human eye will blind,
The five notes the human ear will rend.
The five tastes the human mouth offend.”

“Racing and hunting will human hearts turn mad,
Objects of prize make human conduct bad.”

Therefore the holy man attends to the inner and not to the outer. He abandons the latter and chooses the former.

13. LOATHING SHAME.

“Favor and disgrace bode awe.
Esteeming the body bodes great trouble.”

What is meant by “favor and disgrace bode awe?”

Favor humiliates. Its gain bodes awe; its loss bodes awe. This is meant by “favor and disgrace bode awe.”

What is meant by “Esteeming the body bodes great trouble”?

I have trouble because I have a body. When I have no body, what trouble remains?

Therefore, if one administers the empire as he cares for his body, he can be entrusted with the empire.

14. PRAISING THE MYSTERIOUS.

We look at Reason and do not see it; its name is Colorless. We listen to Reason and do not hear it; its name is Soundless. We grope for Reason and do not grasp it; its name is Incorporeal.

These three things cannot further be analysed. Thus they are combined and conceived as a unity which on its surface is not clear but in its depth not obscure.

Forever and aye Reason remains unnamable, and again and again it returns home to non-existence. This is called the form of the formless, the image of the imageless. This is called transcendently abstruse.

In front its beginning is not seen. In the rear its end is not seen.

By holding fast to the Reason of the ancients, the present is mastered and the origin of the past understood. This is called Reason's clue.

15. THE REVEALERS OF VIRTUE.

Those of yore who have succeeded in becoming masters are subtle, spiritual, profound, and penetrating. On account of their profundity they cannot be understood. Because they cannot be understood, therefore I endeavor to make them intelligible.

How they are cautious! Like men in winter crossing a river. How reluctant! Like men fearing in the four quarters their neighbors. How reserved! They behave like guests. How elusive! They resemble ice when melting. How simple! They resemble unseasoned wood. How empty! They resemble the valley. How obscure! They resemble troubled waters.

Who by quieting can gradually render muddy waters clear? Who by stirring can gradually quicken the still?

He who keeps this Reason is not anxious to be filled. Since he is not filled, therefore he can grow old; and without reform he is perfect.

16. RETURNING TO THE ROOT.

By attaining vacuity's completion we guard our tranquillity truthfully.

All the ten thousand things arise, and I see them return. Now they bloom in bloom, but each one homeward returneth to its root.

Returning to the root means rest. It signifies the return according to destiny. Return according to destiny means the eternal. Knowing the eternal means enlightenment. Not knowing the eternal causes passions to rise; and that is evil.

Knowing the eternal renders comprehensive. Comprehensive means broad. Broad means royal. Royal means heavenly. Heavenly means Reason. Reason

means lasting. Thus the decay of the body implies no danger.

17. SIMPLICITY IN HABITS.

Where great sages are [in power], the subjects do not notice their existence. Where there are lesser sages, the people are attached to them; they praise them. Where still lesser ones are, the people fear them; and where still lesser ones are, the people despise them. For it is said:

“If your faith be insufficient, verily, you will receive no faith.”

How reluctantly sages consider their words! Merit they accomplish; deeds they perform; and the hundred families think: “We are independent; we are free.”

18. THE PALLIATION OF VULGARITY.

When the great Reason is obliterated, we have benevolence and justice. Prudence and circumspection appear, and we have much hypocrisy. When family relations no longer harmonise, we have filial piety and paternal love. When the country and the clans decay through disorder, we have loyalty and allegiance.

19. RETURNING TO SIMPLICITY.

Abandon your saintliness; put away your prudence; and the people will gain a hundred-fold!

Abandon your benevolence; put away your justice;

and the people will return to filial devotion and paternal love!

Abandon your scheming; put away your gains; and thieves and robbers will no longer exist.

These are the three things for which we deem culture insufficient. Therefore it is said:

“Hold fast to that which will endure,
Show thyself simple, preserve thee pure,
Thy own keep small, thy desires poor.”

20. DIFFERENT FROM THE VULGAR.

Abandon learnedness, and you have no vexation. The “yes” compared with the “yea,” how little do they differ! But the good compared with the bad, how much do they differ!

If what the people dread cannot be made dreadful, there will be desolation, alas! and verily, there will be no end of it.

The multitude of men are happy, so happy, as though celebrating a great feast. They are as though in springtime ascending a tower. I alone remain quiet, alas! like one that has not yet received an encouraging omen. I am like unto a babe that does not yet smile.

Forlorn am I, O, so forlorn! It appears that I have no place whither I may return home.

The multitude of men all have plenty and I alone appear empty. Alas! I am a man whose heart is foolish.

Ignorant am I, O, so ignorant! Common people are bright, so bright, I alone am dull.

Common people are smart, so smart, I alone am confused, so confused.

Desolate am I, alas! like the sea. Adrift, alas! like one who has no place where to stay.

The multitude of men all possess usefulness. I alone am awkward and a rustic too. I alone differ from others, but I prize seeking sustenance from our mother.

21. EMPTYING THE HEART.

“Vast virtue’s form
Follows Reason’s norm.
And Reason’s nature
Is vague and eluding.
How eluding and vague
All types including.
How vague and eluding!
All beings including.
How deep, and how obscure.
It harbors the spirit pure,
Whose truth is ever sure,
Whose faith abides for aye
From of yore until to-day.
Its name does not depart.
Thence lo! all things take start.”

Whereby do I know that all things start from it, thus indeed? By [Reason] itself!

22. HUMILITY'S INCREASE.

“The deficient will recuperate.
And the crooked shall be straight.
The empty find their fill.
The worn with strength will thrill.
Who have little shall receive.
Who have much will have to grieve.”

Therefore the holy man embraces unity and becomes for all the world a model. He is not self-displaying, and thus he shines. He is not self-approving, and thus he is distinguished. He is not self-praising, and thus he acquires merit. He is not self-glorifying and thus he excels. Since he does not quarrel, therefore no one in the world can quarrel with him.

The saying of the ancients: “The deficient will recuperate,” is it in any way vainly spoken? Verily, they will recuperate and return home.

23. EMPTINESS AND NON-EXISTENCE.

To be taciturn is the natural way.

A hurricane does not outlast the morning. A cloud-burst does not outlast the day. Who causes these events but heaven and earth? If even heaven and earth cannot be unremitting, will not man be much less so?

Those who pursue their business in Reason, men of Reason, associate in Reason. Those who pursue their business in virtue associate in virtue. Those

who pursue their business in ill luck associate in ill luck. When men associate in Reason, Reason makes them glad to find companions. When men associate in virtue, virtue makes them glad to find companions. When men associate in ill luck, ill luck makes them glad to find companions.

“He whose faith is insufficient shall not find faith.”

24. TROUBLES IN [THE EAGERNESS TO ACQUIRE]
MERIT.

A man on tiptoe cannot stand. A man astride cannot walk. A self-displaying man cannot shine. A self-approving man cannot be distinguished. A self-praising man cannot acquire merit. A self-glorying man cannot excel. Before the tribunal of Reason he is like offal of food and like an excrescence in the system which all people are likely to detest. Therefore, one who has Reason does not rely on him.

25. IMAGING THE MYSTERIOUS.

There is a Being wondrous and complete. Ere heaven and earth, it grew. How calm it is! How spiritual! Alone it standeth, and it changeth not; around it moveth, and it suffereth not; yet therefore can it be the mother of the world.

Its name I know not, but its nature I call Reason.

Constrained to give a name, I call it Great. The Great I call Departing, and the Departing I call far away. The Far-away I call the Coming Home.

The saying goes: "Reason is great, Heaven is great, Earth is great, and Royalty also is great. [There are four things in the world that are great, and Royalty is one of them.]"

Man's standard is the Earth. The earth's standard is Heaven. Heaven's standard is Reason. Reason's standard is intrinsic.

26. THE VIRTUE OF DIGNITY.

The heavy is of the light the root, and rest is motion's master.

Therefore the holy man in his daily walk does not depart from dignity. Although he may have magnificent sights, he calmly sits with liberated mind.

But how is it when the master of the ten thousand chariots in his personal conduct is too light for the empire? If he is too light he will lose his vassals. If he is too passionate he will lose the throne.

27. THE FUNCTION OF SKILL.

"Good travellers leave not trace nor track,
Good speakers, in logic show no lack,
Good counters need no counting rack.

"Good lockers bolting bars need not,
Yet none their locks can loose.
Good binders need not string nor knot,
Yet none unties their noose."

Therefore the holy man is always a good saviour of men, for there are no outcast people. He is always

a good saviour of things, for there are no outcast things. This is called concealed enlightenment.

Therefore the good man is the bad man's instructor, while the bad man is the good man's capital. He who does not esteem his instructor, and he who does not love his capital, although he may be prudent, is greatly disconcerted. This I call significant spirituality.

28. RETURNING TO SIMPLICITY.

“Who his manhood shows
And his womanhood knows
Becomes the empire's river.
Is he the empire's river,
He will from virtue never deviate,
And home he turneth to a child's estate.

“Who his brightness shows
And his blackness knows
Becomes the empire's model.
Is he the empire's model,
Of virtue never he'll be destitute,
And home he turneth to the absolute.

“Who knows his fame
And guards his shame
Becomes the empire's valley.
Is he the empire's valley,
For e'er his virtue will sufficient be,
And home he turneth to simplicity.”

Simplicity, when scattered, becomes a vessel of usefulness. The holy man, by using it, becomes the chief leader; and truly, a great principle will never do harm.

29. NON-ASSERTION.

When one desires to take in hand the empire and make it, I see him not succeed. The empire is a divine vessel which cannot be made. One who makes it, mars it. One who takes it, loses it. And it is said of beings:

“Some are obsequious, others move boldly,
Some breathe warmly, others coldly,
Some are strong and others weak,
Some rise proudly, others sneak.”

Therefore the holy man abandons pleasure, he abandons extravagance, he abandons indulgence.

30. BE CHARY OF WAR.

He who with Reason assists the master of mankind will not with arms strengthen the empire. His methods [are such as] invite requital.

Where armies are quartered briars and thorns grow. Great wars unfailingly are followed by famines. A good man acts resolutely and then stops. He ventures not to take by force.

Be resolute but not boastful; resolute but not haughty; resolute but not arrogant; resolute because you cannot avoid it; resolute but not violent.

Things thrive and then grow old. This is called un-Reason. Un-Reason soon ceases.

31. QUELLING WAR.

Even when successful, arms are unblest among tools, and people had better shun them. Therefore he who has Reason does not rely on them.

The superior man when residing at home honors the left. When using arms, he honors the right. Arms are unblest among tools and not the superior man's tools. Only when it is unavoidable he uses them. Peace and quietude he holds high. He conquers but rejoices not. Rejoicing at a conquest means to enjoy the slaughter of men. He who enjoys the slaughter of men will most assuredly not obtain his will in the empire.

32. THE VIRTUE OF HOLINESS.

Reason, in its eternal aspect, is unnamable.

Although its simplicity seems insignificant, the whole world does not dare to suppress it. If princes and kings could keep it, the ten thousand things would of themselves pay homage. Heaven and earth would unite in dropping sweet dew, and the people with no one to command them would of themselves be righteous.

But as soon as Reason creates order, it becomes nameable. Whenever the nameable in its turn acquires existence, one learns to know when to stop. By knowing when to stop, one avoids danger.

To illustrate Reason's relation to the world we compare it to streamlets and creeks in their course towards great rivers and the ocean.

33. THE VIRTUE OF DISCRIMINATION.

One who knows others is clever, but one who knows himself is enlightened.

One who conquers others is powerful, but one who conquers himself is mighty.

One who knows sufficiency is rich.

One who pushes with vigor has will, one who loses not his place endures. One who may die but will not perish, has life everlasting.

34. TRUST IN ITS PERFECTION.

How all-pervading is the great Reason ! It can be on the left and it can be on the right. The ten thousand things depend upon it for their life, and it refuses them not. When its merit is accomplished it assumes not the name. Lovingly it nourishes the ten thousand things and plays not the lord. Ever desireless it can be classed with the small. The ten thousand things return home to it. It plays not the lord. It can be classed with the great.

Therefore, the holy man unto death does not make himself great and can thus accomplish his greatness.

35. THE VIRTUE OF BENEVOLENCE.

“Who holdeth fast to the great Form,
Of him the world will come in quest :

For there they never meet with harm,
But find contentment, comfort, rest."

Music with dainties makes the passing stranger stop. But Reason, when coming from the mouth, how tasteless is it! It has no flavor. When looked at, there is not enough to be seen; when listened to, there is not enough to be heard. However, its use is inexhaustible.

36. THE SECRET'S EXPLANATION.

That which is about to contract has surely been [first] expanded. That which is about to weaken has surely been [first] strengthened. That which is about to fall has surely been [first] raised. That which is about to be despoiled has surely been [first] endowed.

This is an explanation of the secret that the tender and the weak conquer the hard and the strong.

[Therefore beware of hardness and strength:] As the fish should not escape from the deep, so with the country's sharp tools the people should not become acquainted.

37. ADMINISTRATION OF GOVERNMENT.

Reason always practises non-assertion, and there is nothing that remains undone.

If princes and kings could keep Reason, the ten thousand things would of themselves be reformed. While being reformed they would yet be anxious to stir; but I would restrain them by the simplicity of the Ineffable.

“The simplicity of the unexpressed
Will purify the heart of lust.
Where there's no lust there will be rest,
And all the world will thus be blest.”

II.

38. DISCOURSING ON VIRTUE.

Superior virtue is un-virtue. Therefore it has virtue. Inferior virtue never loses sight of virtue. Therefore it has no virtue. Superior virtue is non-assertion and without pretension. Inferior virtue asserts and makes pretensions.

Superior benevolence acts but makes no pretensions.

Superior justice acts and makes pretensions. The superior propriety acts and when no one responds to it, it stretches its arm and enforces its rules. Thus one loses Reason and then virtue appears. One loses virtue and then benevolence appears. One loses benevolence and then justice appears. One loses justice and then propriety appears. The rules of propriety are the semblance of loyalty and faith, and the beginning of disorder.

Traditionalism is the [mere] flower of Reason, but of ignorance the beginning.

Therefore a great organiser abides by the solid and dwells not in the external. He abides in the fruit and dwells not in the flower. Therefore he discards the latter and chooses the former.

39. THE ROOT OF ORDER.

From of old these things have obtained oneness:

“ Heaven through oneness has become pure.

Earth through oneness can endure.

Minds through oneness their souls procure.

Valleys through oneness repletion secure.

“ All creatures through oneness to life have been
called.

And kings were through oneness as models in-
stalled.”

Such is the result of oneness.

“ Were heaven not pure it might be rent.

Were earth not stable it might be bent.

Were minds not ensouled they'd be impotent.

Were valleys not filled they'd soon be spent.

“ When creatures are lifeless who can their death
prevent?

Are kings not models, but on highness bent,

Their fall, forsooth, is imminent.”

Thus, the noble come from the commoners as their root, and the high rest upon the lowly as their foundation. Therefore, princes and kings call themselves orphaned, lonely, and unworthy. Is this not because they [representing the unity of the commoners] take lowliness as their root?

The several parts of a carriage are not a carriage.

Those who have become a unity are neither anxious to be praised with praise like a gem, nor disdained with disdain like a stone.

40. AVOIDING ACTIVITY.

“Homeward is Reason’s course,
Weakness is Reason’s force.”

Heaven and earth and the ten thousand things come from existence, but existence comes from non-existence.

41. SAMENESS IN DIFFERENCE.

When a superior scholar hears of Reason he endeavors to practise it. When an average scholar hears of Reason he will sometimes keep it and sometimes lose it. When an inferior scholar hears of Reason he will greatly ridicule it. Were it not thus ridiculed, it would as Reason be insufficient. Therefore the poet says :

“The reason-enlightened seem dark and black,
The reason-advanced seem going back,
The reason-straight-levelled seem rugged and slack.

“The high in virtue resemble a vale,
The purely white in shame must quail,
The staunchest virtue seems to fail.

“The solidest virtue seems not alert,
The purest chastity seems pervert,
The greatest square will rightness desert.

“ The largest vessel is not yet complete,
The loudest sound is not speech replete,
The greatest form has no shape concrete.”

Reason so long as it remains hidden is unnameable. Yet Reason alone is good for imparting and completing.

42. REASON'S MODIFICATIONS.

Reason begets unity; unity begets duality; duality begets trinity; and trinity begets the ten thousand things. The ten thousand things are sustained by YIN [the negative principle]; they are encompassed by YANG [the positive principle], and the immaterial CH'ı [the breath of life] renders them harmonious.

That which the people find odious, to be orphaned, lonely, and unworthy, kings and princes select as their titles. Thus, on the one hand, loss implies gain, and on the other hand, gain implies loss.

What others have taught I teach also. The strong and aggressive do not die a natural death; but I shall expound the doctrine's foundation.

43. ITS UNIVERSAL APPLICATION.

The world's weakest overcomes the world's hardest. Non-existence enters into the impenetrable. Thereby I comprehend of non-assertion the advantage. Of silence the lesson, of non-assertion the advantage, there are few in the world who obtain them.

44. SETTING UP PRECEPTS.

“Name or person, which is more near?
Person or fortune, which is more dear?
Gain or loss, which is more sear?
“Extreme dotage leadeth to squandering,
Hoarded wealth inviteth plundering.
“Who is content incurs no humiliation,
Who knows when to stop risks no vitiation.
Forever lasteth his duration.”

45. GREATEST VIRTUE.

“The greatest perfection seems imperfect,
But its work undecaying remaineth.
The greatest fulness is emptiness checked,
But its work 's not exhausted nor waneth.”
“The straightest line resembleth a curve ;
The greatest sage as apprentice will serve ;
Most eloquent speakers will stammer and swerve.’
Motion conquers cold. Quietude conquers heat
Purity and clearness are the world's standard.

46. MODERATION OF DESIRE.

When the world possesses Reason, race horses are reserved for hauling dung. When the world is without Reason, war horses are bred in the common.

No greater sin than yielding to desire. No greater misery than discontent. No greater calamity than acquisitiveness.

Therefore, he who knows contentment's contentment is always content.

47. VIEWING THE DISTANT.

“Without passing out of the gate
The world's course I prognosticate.
Without peeping through the window
The heavenly Reason I contemplate.
The further one goes,
The less one knows.”

Therefore the holy man does not travel, and yet he has knowledge. He does not see the things, and yet he defines them. He does not labor, and yet he completes.

48. FORGETTING KNOWLEDGE.

He who seeks learnedness will daily increase. He who seeks Reason will daily diminish. He will diminish and continue to diminish until he arrives at non-assertion. With non-assertion there is nothing that he cannot achieve. When he takes the empire, it is always because he uses no diplomacy. He who uses diplomacy is not fit to take the empire.

49. TRUST IN VIRTUE.

The holy man possesses not a fixed heart. The hundred families' hearts he makes his heart.

The good I meet with goodness; the bad I also meet with goodness; for virtue is good [throughout].

The faithful I meet with faith; the faithless I also meet with faith; for virtue is faithful [throughout].

The holy man dwells in the world anxious, very anxious in his dealings with the world. He universalises his heart, and the hundred families fix upon him their ears and eyes. The holy man treats them all as children.

50. THE ESTIMATION OF LIFE.

He who starts in life will end in death.

Three in ten are pursuers of life; three in ten are pursuers of death; three in ten of the men that live pass into the realm of death.

Now, what is the reason? It is because they live life's intensity.

Indeed, I understand that one who takes good care of his life, when travelling on land will not fall in with the rhinoceros or the tiger. When coming among soldiers, he need not fear arms and weapons. The rhinoceros finds no place where to insert its horn. The tiger finds no place where to lay his claws. Weapons find no place where to thrust their blades. The reason is that he does not belong to the realm of death.

51. NURSING VIRTUE.

Reason quickens all creatures. Virtue feeds them. Reality shapes them. The forces complete them. Therefore among the ten thousand things there is none that does not esteem Reason and honor virtue.

Since the esteem of Reason and the honoring of

virtue is by no one commanded, it is forever spontaneous. Therefore it is said that Reason quickens all creatures, while virtue feeds them, raises them, nurtures them, completes them, matures them, rears them, and protects them.

To quicken but not to own, to make but not to claim, to raise but not to rule, this is called profound virtue.

52. RETURNING TO THE ORIGIN.

When the world takes its beginning, Reason becomes the world's mother.

When he who knows his mother, knows in turn that he is her child, and when he who is quickened as a child, in turn keeps to his mother, to the end of life, he is not in danger. When he closes his mouth, and shuts his sense-gates, in the end of life, he will encounter no trouble; but when he opens his mouth and meddles with affairs, in the end of life he cannot be saved.

Who beholds his smallness is called enlightened. Who preserves his tenderness is called strong. Who uses Reason's light and returns home to its enlightenment does not surrender his person to perdition. This is called practising the eternal.

53. GAINING INSIGHT.

If I have ever so little knowledge, I shall walk in the great Reason. It is but assertion that I must fear.

The great Reason is very plain, but people are fond of by-paths.

When the palace is very splendid, the fields are very weedy and granaries very empty.

To wear ornaments and gay clothes, to carry sharp swords, to be excessive in drinking and eating, to have a redundancy of costly articles, this is the pride of robbers. Surely, this is un-Reason!

54. THE CULTIVATION OF INTUITION.

“What is well planted is not uprooted ;

What's well preserved cannot be looted!”

By sons and grandsons the sacrificial celebrations shall not cease.

Who cultivates Reason in his person, his virtue is genuine. Who cultivates it in his house, his virtue is overflowing. Who cultivates it in his township, his virtue is lasting. Who cultivates it in his country, his virtue is abundant. Who cultivates it in the world, his virtue is universal.

Therefore, by one's person one tests persons. By one's house one tests houses. By one's township one tests townships. By one's country one tests countries. By one's world one tests worlds.

How do I know that the world is such? Through Reason.

55. THE SIGNET OF THE MYSTERIOUS.

He who possesses virtue in all its solidity is like unto a little child. Venomous reptiles do not sting

him, fierce beasts do not seize him. Birds of prey do not strike him. His bones are weak, his sinews tender, but his grasp is firm. He does not yet know the relation between male and female, but his virility is strong. Thus his metal grows to perfection. A whole day he might cry and sob without growing hoarse. This shows the perfection of his harmony.

To know the harmonious is called the eternal. To know the eternal is called enlightenment.

To increase life is called a blessing, and heart-directed vitality is called strength, but things vigorous are about to grow old and I call this un-Reason. Un-Reason soon ceases !

56. THE VIRTUE OF THE MYSTERIOUS.

One who knows does not talk. One who talks does not know. Therefore the sage keeps his mouth shut and his sense-gates closed.

“He will blunt his own sharpness,
His own tangles adjust ;
He will dim his own radiance,
And be one with his dust.”

This is called profound identification.

Thus he is inaccessible to love and also inaccessible to enmity. He is inaccessible to profit and inaccessible to loss. He is also inaccessible to favor and inaccessible to disgrace. Thus he becomes world-honored.

57. SIMPLICITY IN HABITS.

With rectitude one governs the state ; with craftiness one leads the army ; with non-diplomacy one takes the empire. How do I know that it is so ? Through Reason.

The more restrictions and prohibitions are in the empire, the poorer grow the people. The more weapons the people have, the more troubled is the state. The more there is cunning and skill, the more startling events will happen. The more mandates and laws are enacted, the more there will be thieves and robbers.

Therefore the holy man says : I practise non-assertion, and the people of themselves reform. I love quietude, and the people of themselves become righteous. I use no diplomacy, and the people of themselves become rich. I have no desire, and the people of themselves remain simple.

58. ADAPTATION TO CHANGE.

Whose government is unostentatious, quite unostentatious, his people will be prosperous, quite prosperous. Whose government is prying, quite prying, his people will be needy, quite needy.

Misery, alas ! rests upon happiness. Happiness, alas ! underlies misery. But who foresees the catastrophe ? It will not be prevented !

What is ordinary becomes again extraordinary.

What is good becomes again unpropitious. This bewilders people, which happens constantly since times immemorial.

Therefore the holy man is square but not sharp, strict but not obnoxious, upright but not restraining, bright but not dazzling.

59. HOLD FAST TO REASON.

In governing the people and in attending to heaven there is nothing like moderation. As to moderation, it is said that it must be an early habit. If it is an early habit, it will be richly accumulated virtue. If one has richly accumulated virtue, then there is nothing that cannot be overcome. If there is nothing that cannot be overcome, then no one knows his limits. If no one knows his limits, one can possess the country. If one possesses the mother of the country [viz., moderation], one can thereby last long. This is called having deep roots and a firm stem. To long life and lasting comprehension this is the Way.

60. HOW TO MAINTAIN ONE'S PLACE.

Govern a great country as you would fry small fish: [neither gut nor scale them].

If with Reason the empire is managed, its ghosts will not spook. Not only will its ghosts not spook, but its gods will not harm the people. Not only will its gods not harm the people, but its holy men will also not harm the people. Since neither will do harm, therefore their virtues will be combined.

61. THE VIRTUE OF HUMILITY.

A great state, one that lowly flows, becomes the empire's union, and the empire's wife. The wife always through quietude conquers her husband, and by quietude renders herself lowly. Thus a great state through lowliness toward small states will conquer the small states, and small states through lowliness toward great states will conquer great states.

Therefore some render themselves lowly for the purpose of conquering; others are lowly and therefore conquer.

A great state desires no more than to unite and feed the people; a small state desires no more than to devote itself to the service of the people; but that both may obtain their wishes, the greater one must stoop.

62. PRACTISE REASON.

It is Reason that is the ten thousand things' asylum, the good man's wealth, the bad man's stay.

With beautiful words one can sell. With honest conduct one can do still more with the people.

If a man be bad, why should he be thrown away? Therefore, an emperor was elected and three ministers appointed; but better than holding before one's face the jade table [of the ministry] and riding with four horses, is sitting still and propounding the eternal Reason.

Why do the ancients prize this Reason? Is it not,

say, because when sought it is obtained and the sinner thereby can be saved? Therefore it is world-honored.

63. CONSIDER BEGINNINGS.

Assert non-assertion. Practise non-practice. Taste non-taste. Make great the small. Make much the little.

Requite hatred with goodness.

Contemplate a difficulty when it is easy. Manage a great thing when it is small.

The world's most difficult undertakings necessarily originate while easy, and the world's greatest undertakings necessarily originate while small.

Therefore the holy man to the end does not venture to play the great, and thus he can accomplish his greatness. As one who lightly promises rarely keeps his word, so he to whom many things are easy will necessarily encounter many difficulties. Therefore, the holy man regards everything as difficult, and thus to the end encounters no difficulties.

64. MIND THE INSIGNIFICANT.

What is still at rest is easily kept quiet. What has not as yet appeared is easily prevented. What is still feeble is easily broken. What is still scant is easily dispersed.

Treat things before they exist. Regulate things before disorder begins. The stout tree has originated from a tiny rootlet. A tower of nine stories is raised

by heaping up [bricks of] clay. A thousand miles' journey begins with a foot.

He that makes mars. He that grasps loses.

The holy man does not make ; therefore he mars not. He does not grasp ; therefore he loses not. The people when undertaking an enterprise are always near completion, and yet they fail. Remain careful to the end as in the beginning and you will not fail in your enterprise.

Therefore the holy man desires to be desireless, and does not prize articles difficult to obtain. He learns, not to be learned, and seeks a home where multitudes of the people pass by. He assists the ten thousand things in their natural development, but he does not venture to interfere.

65. THE VIRTUE OF SIMPLICITY.

The ancients who were well versed in Reason did not thereby enlighten the people ; they intended thereby to make them simple-hearted.

If people are difficult to govern, it is because they are too smart. To govern the country with smartness is the country's curse. To govern the country without smartness is the country's blessing. He who knows these two things is also a model [like the ancients]. Always to know the model is called profound virtue.

Profound virtue, verily, is deep. Verily, it is far-reaching. Verily, it is to everything reverse. But then it will procure great recognition.

66. PUTTING ONESELF BEHIND.

That rivers and oceans can of the hundred valleys be kings is due to their excelling in lowliness. Thus they can of the hundred valleys be the kings.

Therefore the holy man, when anxious to be above the people, must in his words keep underneath them. When anxious to lead the people, he must with his person keep behind them.

Therefore the holy man dwells above, but the people are not burdened. He is ahead, but the people suffer no harm. Therefore the world rejoices in exalting him without tiring. Because he strives not, no one in the world will strive with him.

67. THE THREE TREASURES.

All in the world call me great ; but I resemble the unlikely. Now a man is great only because he resembles the unlikely. Did he resemble the likely, how lasting, indeed, would his mediocrity be !

I have three treasures which I preserve and treasure. The first is called compassion. The second is called economy. The third is called not daring to come in the world to the front. The compassionate can be brave ; the economical can be generous ; those who dare not come to the front in the world can become perfect as chief vessels.

Now, if people discard compassion and are brave ;

if they discard economy and are generous ; if they discard modesty and are ambitious, they will surely die

Now, the compassionate will in the attack be victorious, and in the defence firm. Heaven when about to save one will with compassion protect him.

68. COMPLYING WITH HEAVEN.

He who excels as a warrior is not warlike. He who excels as a fighter is not wrathful. He who excels in conquering the enemy does not strive. He who excels in employing men is lowly.

This is called the virtue of not-striving. This is called utilising men's ability. This is called complying with heaven—since olden times the highest.

69. THE FUNCTION OF THE MYSTERIOUS.

A military expert used to say: "I dare not act as host [who takes the initiative] but act as guest [with reserve]. I dare not advance an inch, but I withdraw a foot."

This is called marching without marching, threatening without arms, charging without hostility, seizing without weapons.

No greater misfortune than making light of the enemy! When we make light of the enemy, it is almost as though we had lost our treasure—[compassion].

Thus, if matched armies encounter one another, the one who does so in sorrow is sure to conquer.

70. DIFFICULT TO UNDERSTAND.

My words are very easy to understand and very easy to practise, but in the world no one can understand, no one can practise them.

Words have an ancestor; Deeds have a master [viz., Reason]. Since he is not understood, therefore I am not understood. Those who understand me are few, and thus I am distinguished.

Therefore the holy man wears wool, and hides in his bosom his jewels.

71. THE DISEASE OF KNOWLEDGE.

To know the unknowable that is elevating. Not to know the knowable that is sickness.

Only by becoming sick of sickness we can be without sickness.

The holy man is not sick. Because he is sick of sickness, therefore he is not sick.

72. HOLDING ONESELF DEAR.

If the people do not fear the dreadful, the great dreadful will come, surely.

Let them not deem their lives narrow. Let them not deem their lot wearisome. When it is not deemed wearisome, then it will not be wearisome.

Therefore, the holy man knows himself but does not display himself. He holds himself dear but does not honor himself. Thus he discards the latter and chooses the former.

73. DARING TO ACT.

Courage, if carried to daring, leads to death ; courage, if not carried to daring, leads to life. Either of these two things is sometimes beneficial, sometimes harmful.

“Why ’t is by heaven rejected,
Who has the reason detected ?”

Therefore the holy man also regards it as difficult.

The Heavenly Reason strives not, but it is sure to conquer. It speaks not, but it is sure to respond. It summons not, but it comes of itself. It works patiently but is sure in its designs.

Heaven's net is vast, so vast. It is wide-meshed, but it loses nothing.

74. OVERCOME DELUSION.

If the people do not fear death, how can they be frightened by death?

If we make people fear death, and supposing some would [still] venture to rebel, if we seize them for capital punishment, who will dare?

There is always an executioner who kills. Now to take the place of the executioner who kills is taking the place of the great carpenter who hews. If a man takes the place of the great carpenter who hews, he will rarely, indeed, fail to injure his hand.

75. HARMED THROUGH GREED.

The people hunger because their superiors consume too many taxes ; therefore they hunger. The people are difficult to govern because their superiors are too meddlesome ; therefore it is difficult to govern. The people make light of death on account of the intensity of their clinging to life ; therefore they make light of death.

He who is not bent on life is worthier than he who esteems life.

76. BEWARE OF STRENGTH.

Man during life is tender and delicate. When he dies he is stiff and stark.

The ten thousand things, the grass as well as the trees, are while they live tender and supple. When they die they are rigid and dry. Thus the hard and the strong are the companions of death. The tender and the delicate are the companions of life.

Therefore, he who in arms is strong will not conquer. When a tree has grown strong it is doomed.

The strong and the great stay below. The tender and the delicate stay above.

77. HEAVEN'S REASON.

Is not Heaven's Reason truly like stretching a bow? The high it brings down, the lowly it lifts up. Those who have abundance it depleteth ; those who are deficient it augmenteth.

Such is Heaven's Reason. It depleteth those who have abundance but completeth the deficient.

Man's Reason is not so. He depletes the deficient in order to serve those who have abundance. Where is he who would have abundance for serving the world? It is the man of Reason.

Therefore the holy man acts but claims not ; merit he accomplishes but he does not linger upon it, and does he ever show any anxiety to display his excellence?

78. TRUST IN FAITH.

In the world nothing is tenderer and more delicate than water. In attacking the hard and the strong nothing will surpass it. There is nothing that herein takes its place. The weak conquer the strong, the tender conquer the rigid. In the world there is no one who does not know it, but no one will practise it. Therefore the holy man says :

“Him who the country's sin makes his,
We hail as priest at the great sacrifice.
Him who the curse bears of the country's failing
As king of the empire we are hailing.”

True words seem paradoxical.

79. KEEP YOUR OBLIGATIONS.

When a great hatred is reconciled, naturally some hatred will remain. How can this be made good?

Therefore the sage keeps the obligations of his contract and exacts not from others. Those who have virtue attend to their obligations; those who have no virtue attend to their claims.

Heaven's Reason shows no preference but always assists the good man.

80. REMAINING IN ISOLATION.

In a small country with few people let there be aldermen and mayors who are possessed of power over men but would not use it. Induce people to grieve at death but do not cause them to move to a distance. Although they had ships and carriages, they should find no occasion to ride in them. Although they had armours and weapons, they should find no occasion to don them.

Induce people to return to [the old custom of] knotted cords and to use them [in the place of writing], to delight in their food, to be proud of their clothes, to be content with their homes, and to rejoice in their customs: then in a neighboring state within sight, the voices of the cocks and dogs would be within hearing, yet the people might grow old and die before they visited one another.

81. PROPOUNDING THE ESSENTIAL.

True words are not pleasant; pleasant words are not true. The good are not contentious; the conten-

tious are not good. The wise are not learned; the learned are not wise.

The holy man hoards not. The more he does for others, the more he owns himself. The more he gives to others, the more he acquires himself.

Heaven's Reason is to benefit but not to injure; the holy man's Reason is to act but not to strive.

PUBLICATIONS ON CHINESE
THOUGHT AND LIFE, AND
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Lao-Tze's Tao Teh King

Chinese-English. With Introduction, Transliteration, and Notes.

By DR. PAUL CARUS.

With a photogravure Frontispiece of the traditional picture of Lao-Tze, specially drawn for the work by Mishima Shoso, an eminent Japanese artist. Appropriately bound in yellow and blue, with gilt top. 345 pages. Newly bound set with 29 additional pages of Emendations and Comments. Price, \$3.00 (15s.)

Contains: (1) A philosophical, biographical, and historical introduction discussing Lao-Tze's system of metaphysics, its evolution, its relation to the philosophy of the world, Lao-Tze's life, and the literary history of his work; (2) Lao-Tze's *Tao Teh King* in the original Chinese; (3) an English translation; (4) the transliteration of the text, where every Chinese word with its English equivalent is given, with references in each case to a Chinese dictionary; (5) Notes and Comments; (6) Index.

THE EXTRAORDINARY SIGNIFICANCE OF LAO-TZE.

The translator says, in the Introduction to his Lao-Tze's *Tao Teh King*, that "No one who is interested in religion can afford to leave it unread." He undertook the labor of editing and translating this wonderful little book for the purpose of helping the English-speaking public "to appreciate the philosophical genius and the profound religious spirit of one of the greatest men that ever trod the earth."

Lao-Tze's *Tao Teh King* contains so many surprising analogies with Christian thought and sentiment in it that we should deem it written under Christian influence were its authenticity and pre-Christian ori-

gin not established beyond the shadow of a doubt. Not only does the term *Tao* (word, reason) correspond quite closely to the Greek term *Logos*, but Lao-Tze also preaches the ethics of requiting hatred with goodness. He insists on the necessity of becoming like unto a little child, of returning to primitive simplicity and purity, of non-assertion and non-resistance, and promises that the deficient will be made whole, the crooked will be straightened, the empty will be filled, the worn will be renewed, those who have too little will receive, while those who have too much will be disconcerted. The *Tao Teh King* is small in size and aphoristic in form, but it is filled to the brim with deep wisdom and sound morality.

Dr. Carus's text edition has additional advantages; it is so arranged that every reader has it in his power to verify the translation, and if he so desires, to study the Chinese language practically in connection with this celebrated classic. Every Chinese word and its English equivalent is given in the transliteration, which thus forms a complete explanation of the Chinese text, and for every word references are given to the exact page of *Williams's Dictionary*, which is the most accessible, and, in some cases where Williams is insufficient, to the *K'anghi*, which is the most authoritative. There are also notes on pronunciation and methods of transcription, made by the Rev. Geo. T. Candlin of Tientsin and Dr. Robert Lilley of Mt. Vernon, N. Y. The roots and whole philological history of the words can thus be traced by any reader.

OPINIONS OF CHINESE SCHOLARS.

THE REV. C. SPURGEON MEDHURST, a missionary well known as a Chinese scholar of high repute, says

in an article on the *Tao Teh King*, published in *The Chinese Recorder* of November 18, 1899:

“For the student missionary perhaps the most useful work is Dr. Paul Carus's edition of the *Tao Teh King*, published last year (1898) by The Open Court Publishing Co., Chicago. Tastefully gotten up, it contains, in addition to the full text, a transliteration of the whole, with full grammatical and explanatory notes. The scholarly introductions, with the other special features I have mentioned, and a complete index, make this edition of Lao's work the best that has yet seen the light. The translation is spirited and in many places reproduces better than any other the rhythm of the original.

“The average Chinese missionary ought to be more familiar than he is with the thoughts of Lao-Tze. He may supply a lesser number of quotable phrases than the Four Books and the Five Classics, but he is *the least racial and most universal writer China has ever produced*. A study of him, even in English, will materially add to any man's equipment, though no translation can convey a true conception of the original.”

REV. ARTHUR H. SMITH, American Board of Missions, Tientsin, China, writes to Dr. Carus:

“I send you by this mail a few slips of a review of your Lao-Tze. They were published in the *N. C. Daily News*, the leading journal in China. I also wrote a brief notice for the *Biblical World* whence the copy came indirectly. Allow me to congratulate you on your capacity for seeing into mill-stones.”

One of the enclosed review-slips contains the following passage:

“It goes without saying that the task of obtaining

sufficient acquaintance with the Chinese language to translate, under the conditions named, a book like that of Lao-Tze is a gigantic one. Dr. Carus's success is little short of marvellous. He frequently cites the versions of others, none of which happens to be at hand for comparison, but in the extracts given it seems clear that Dr. Carus has succeeded better than Dr. Legge or Dr. Chalmers in the passages where we are able to compare them,—a very remarkable fact, indeed.”—*North China Daily News*.

TAN TEK SOON, a native Chinese scholar of the Straits Settlement, Singapore, writes:

“I have read the introductory portion with great interest, and must heartily congratulate you upon the accuracy and lucidity of your rendering of a rather obscure work, even to Chinese scholars. In my opinion it is a marvel of literary assiduity and application on a par with Stanislas Julien's *Life of Hiuen Tsang*, and I am sure it will be as greatly appreciated by scholars.”

PROF. S. WATASÉ, a native Japanese scientist, formerly of the University of Chicago, writes:

“I thank you heartily for your kindness in sending me a copy of your fine translation and critical exposition of Lao-Tze's *Tao Teh King*. It was years ago that I read it. Your publication of the Chinese text will be highly appreciated by all who want to make a study of the philosopher. As I read the text and then the translation, I am astonished how well you kept the original terseness and severe brevity in English. It gives me a certain fascination to read the old philosopher through two such divergent media as Chinese and English.”

THE LATE MONSIGNORE C. DE HARLEZ, one of the most prominent Sinologues of these latter days and himself a translator of Lao-Tze's *Tao T'eh King*, writes as follows in a book review concerning Dr. Carus's translation :

“Nous donnons volontiers nos éloges, en général, aux connaissances du Dr. Carus et à la manière dont il a exécuté son œuvre.”

In the same article, M. de Harlez explains that *Tao* should be as little translated by “path,” or “word,” or “reason,” as the *verbum* of the Gospel should be translated by “word.” In justifying his own interpretation of Lao Tze's terms, he claims that *Tao* means “le principe producteur et régulateur,” while the negative *wuh* should not be translated by “non-existence,” or “the void,” but by “the immaterial, the imperceptible.”

A REVIEWER IN THE NORTH CHINA HERALD says:

“There are a good many of us who have worried along in China for a term of years and yet have not come to a realising sense of the wisdom contained in the *Tao T'eh King*. . . . The text of the classic contains only 5320 characters, but its terseness is so extreme that it is in many places susceptible of widely-different interpretation. Unlike some other translators, Dr. Carus has endeavored to preserve in his English rendering something like the rhyme and rhythm of the original. . . . Dr. Carus's book is a truly remarkable achievement.”

PROF. ISAAC T. HEADLAND, of the Peking University, writes:

“I congratulate you most heartily on your interest

in and your efforts to open up such a wise old philosopher to the American reading public."

DR. FRIEDRICH HIRTH, Professor of Chinese Language and Literature at Columbia University, New York City, expresses his views in a letter to the author as follows:

"I have not found the necessary leisure to examine your *Tao Teh King* in detail, but from what I have seen so far, your publication embodies the results arrived at by previous investigators and translators and adds improvements in many respects. I am glad to observe you published the Chinese text and the analysis of it in connection with your English translation, thus giving the critical reader every possibility to check your work. This more than anything else will encourage students to take up this line of research, which claims the highest efforts from the philologist's point of view as well as the philosopher's. Your idea of popularising works of Chinese thought will greatly contribute towards the interest taken in Chinese literature, and the method you have adopted in your representation of the *Tao Teh King* will serve as an excellent model for similar works of the kind."

MISCELLANEOUS PRESS NOTICES.

"It is a convenient volume through which to make such acquaintance with the Chinese language and Chinese thought as an American scholar must consider desirable in view of the present increased intercourse with the Oriental world."—*Reformed Church Review*.

"All that one could do to make the immortal

‘canon on reason and virtue’ alluring to American readers has certainly been done by the author. The translation is faithful, preserving especially the characteristic terseness and ruggedness of style of the original, the type work is superb, the comments judicious.”—*The Cumberland Presbyterian*.

“Dr. Carus’s work as editor, translator, annotator is most excellent in every feature.”—*Western Christian Advocate*, Cincinnati, O.

“An indispensable book, and no one who is interested in religion can afford to leave it unread.”—*New York Herald*.

“The book is well gotten up, with striking exterior; while of great importance to the serious student, it is usable and interesting to any one who cares at all for the thought and religions of the Orient.”—Professor Frederick Starr, in *The New Unity*, Chicago.

“Extraordinarily interesting. Of great moment.”—*The Outlook*, N. Y.

“Much labor has been put into this book. It will be a great addition to the knowledge which English readers have of one of the greatest of religious books and religious leaders.”—*The Church Union*, N. Y.

“Nothing like this book exists in Chinese literature; so lofty, so vital, so restful.... We have compared this translation with three others—two English, one German—and have no hesitation in saying it is the most satisfactory and serviceable as well as least expensive now accessible to the public. The bright cover of yellow and blue is very appropriate and suggestive of the Celestial Kingdom.”—*The Hartford Post*.

“In der vorliegenden Arbeit giebt Dr. Paul Carus eine neue, sich an das Original treu anschliessende und doch recht lesbare Uebertragung in's Englische, ein schätzbarer Beitrag zur vergleichenden Religionskunde.”—*Blätter für literarische Unterhaltung*, Leipzig, Brockhaus (No. 34, Feuilleton).

“Kann den Religionsforschern empfohlen werden.”—PROF. C. P. TIELE, of Leyden, in *Theologischer Jahresbericht*, XVIII., p. 447.

“Readers will find much to arouse their thought and admiration in its pages.”—*Jewish Comment*, Baltimore, Md.

“Dr. Carus took a considerable onus on himself when he threw aside all previous renderings of the great thinker Lao-Tze, and embarked on the task that was recently placed before the public. He has trodden boldly over the labors of Legge and Chalmers, not to mention other and lesser lights who have essayed to enter the lists. If his conception is bold, however, his reward seems to have been gained. We have, as a result, what is an excellent translation, open possibly to criticism—but then Sinologues never will lie down together—but withal satisfying.”—*London and China Telegraph*, July, 1899.

There are in addition a number of Japanese periodicals which give careful and detailed reviews of Dr. Carus's translation of the *Tao Teh King*. We mention among them the *Tetsugaku Zasshi* (Journal of Philosophy), Tokyo; the *Mujinto* (Eternal Light), Kyoto; the *Bukkyo* (i. e., Buddhism), Tokyo, and the *Shi do Kwai Kwai Shi* (Reports of the Association of Seekers after Truth), Omi.

思 *sz'* 834, Consider
始 *'shi* 761, the beginning.

I.

爲 *wéi* 1047, Do
無 *wu* 1059, the not-
爲 *wéi* 1047, doing.
事 *shì*' 764, (*ssü*) Practice
無 *wu* 1059, the not-
事 *shì*' 764, (*ssü*) practising
味 *wéi*' 1053, Taste
無 *wu* 1059, the not-
味 *wéi*' 1053, tasting.
大 *ta'* 839, Make great
小 *'siao* 795, (*hsiao*) the small
多 *to* 909, render many
少 *'shao* 746, [and] the few.

II.

報 *pao'* 665, Respond
怨 *yuen'* 1138, to hatred
以 *'i* 278, with
德 *teh.* 871, (*tê*) virtue.

III.

圖 *t'u* 918, Contemplate
難 *nan* 614, a difficulty
于 *yü* 1118, while

其 *ch'i* 342, it
易 *i'* 281, is easy.
爲 *wéi* 1047, Manage
大 *ta'* 839, a great thing
于 *yü* 1118, while
其 *ch'i* 342, it
細 *si'* 790, (*hsi*) is small.
天 *t'ien* 897, } The
下 *hia'* 183, (*hsia*) } world's
難 *nan* 614, difficult
事 *shì*' 764, (*ssü*) affairs
必 *pi'* 692, surely
作 *ts'o'* 1005, arise
于 *yü* 1118, from
易 *i'* 281, easiness.
天 *t'ien* 897, } The
下 *hia'* 183, (*hsia*) } world's
大 *ta'* 839, great
事 *shì*' 764, (*ssü*) affairs
必 *pi'* 692, surely
作 *ts'o'* 1005, originate
于 *yü* 1118 from
細 *si'* 790, (*hsi*) smallness.

Chinese Philosophy

*Being an Exposition of the Main Characteristic Features
of Chinese Thought.*

By DR. PAUL CARUS.

Illustrated with numerous diagrams, tables, and other symbols. This essay, which appeared first in *The Monist*, Vol. VI., No. 2, is an exposition of the main characteristic features of Chinese thought: it is a sketch, not an exhaustive treatise, and still less a history of Chinese philosophy. It purports to serve as an introduction to the intricacies of typically Chinese notions, explaining their symbols and revealing their mysteries in terse and intelligible language. The brevity is intentional, for the essay is meant to give a bird's-eye view of the Chinese world-conception.

While appreciating the remarkable genius exhibited by the founders of the Chinese civilisation, the author points out the foibles of the Chinese and traces them to their source. It is noteworthy that in spite of its candid and unreserved criticism, the essay was well received by the Chinese authorities and was granted the rare honor of being recommended by the Tsungli Yamen of Peking, the Imperial Foreign Office.

In reply to a copy of this article forwarded through the American representative to H. M. the Emperor of China, the Tsungli Yamen, returned the following informal communication:

THE TSUNGLI YAMEN TO THE HON. MR. DENBY.

Informal.

PEKIN, May 6th, 1897.

YOUR EXCELLENCY:

We have had the honor to receive Your Excellency's note, wherein you state that by particular request you send the Yamen a copy of *The Monist*—an American Magazine. Your Excellency further states

that it contains an article on "Chinese Philosophy" and the author asks that it be delivered to H. M. the Emperor.

In reply we beg to state, that the article in question has been translated into Chinese by order of the Yamen and has been duly perused by the members thereof.

The article shows that the writer is a scholar well versed in Chinese literature, and has brought together matters which indicate that he fully understood the subject he has treated.

The book will be placed on file in the archives of the Yamen.

OPINION OF A CHINESE SCHOLAR.

A Chinese scholar writes with reference to the communication of the Chinese government as follows:

"When the Tsungli Yamen voluntarily certifies that a Western scholar fully understands Chinese philosophy, and the *Book of Changes* as an incidental section of the same, it would be well for those who happen to be interested in either of these topics to inquire what he has to say. . . . Suffice it to say that the author made a profound, if not an absolutely incomprehensible, topic to a certain extent luminous, and to an even great degree interesting."

PRESS NOTICES.

"The author gives in his introduction terse and discriminating characterisations of the 'rare mixture of deep thought and idle speculations' which make up the Chinese philosophy, and in his conclusion expresses equally just opinions of China's present un-

happy helplessness."—J. M. Foster, Swatow, China, in *The American Journal of Theology*.

"Valuable and of unquestioned reliability. The delineation of the philosophy that underlies the Chinese civilisation is so ably done in these pages that the reader cannot fail to appreciate the causes which produce Chinese conservatism."—*Toledo Blade*.

"Will enable Western readers to appreciate more clearly the causes which produce Chinese conservatism, thus explaining many apparent irreconcilable phases of Chinese character and thought. . . . All students of Oriental religion and philosophy will find this study of Dr. Carus a suggestive and valuable contribution to the literature of their subject."—*Hartford Post*, Hartford, Ct.

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Commendations and Criticisms

of the

GOSPEL OF BUDDHA

With Table of References and Parallels, Glossary, and Complete Index. Cloth, Gilt Top. Price, \$1.00.

Some readers of *The Gospel of Buddha* have asked: "Is this book genuine Buddhism, or has it been colored by the author's philosophical notions?" There is no better answer to this question than the publication of a few responses that came from

REPRESENTATIVE BUDDHISTS,

to whom the book was submitted for approval.

His Majesty, the King of Siam, sent the following communication through his private secretary:

"DEAR SIR: I am commanded by His Most Gracious Majesty, the King of Siam, to acknowledge, with many thanks, the receipt of your kind letter and the book, *The Gospel of Buddha*, which he esteems very much; and he expresses his sincerest thanks for the very hard and difficult task of compilation you have considerably undertaken in the interest of our religion.

"I avail myself of this favorable opportunity to wish the book every success."

His Royal Highness, Prince Chandradat Chudharn, official delegate of Siamese Buddhism to the Chicago Parliament writes:

"As regards the contents of the book, and as far as I could see, it is one of the best Buddhist Scriptures ever published. Those

who wish to know the life of Buddha and the spirit of his Dharma may be recommended to read this work which is so ably edited that it comprises almost all knowledge of Buddhism itself."

The Rt. Rev. C. A. Seelakkhandha, a Buddhist high priest of Dodanduwa, Ceylon, writes as follows :

"*The Gospel of Buddha* will find a place among the foremost of the English works on Buddhism. My warmest thanks I offer you for giving the public so valuable a book on Buddhism as this."

Mr. A. E. Buultjens, B. A. (Cantab.), the erudite Principal of Ananda College, Colombo, and General Manager of Buddhist Schools, writes :

"I have read the book and like it immensely. I shall use it in our English schools."¹

D. B. Jayatilaka, B. A., Head Master, Buddhist High School, Kandy, Ceylon, writes :

"The book is undoubtedly the best popular work on Buddhism in the English language. Dr. Carus presents an accurate account of Buddhism in his work."

The book has been introduced as a reader in private Buddhist schools of Ceylon. Mrs. Marie M. Higgins, Principal of the Musæus School and Orphanage for Buddhist Girls, Cinnamon Gardens, Colombo, Ceylon, writes as follows :

"It is the best work I have read on Buddhism. This opinion is endorsed by all who read it here. I propose to make it a text-book of study for my girls."

The General Manager of Buddhist schools proposed to introduce the book in the government Buddhist schools of Ceylon, but he was overruled by the government Public Instruction Department. Mr. H.

¹This statement was published in *The Buddhist* of Colombo (October 18 1895).

S. Perera, a representative Buddhist of Ceylon, writes to The Open Court Publishing Co. :

" Please let Mr. Carus know that the Government Public Instruction Department is not likely to allow *The Gospel of Buddha* to be used in the Buddhist schools in Ceylon, and a hot discussion is now going on between the Director and General Manager of Buddhist schools. Should the Director's decision be against the introduction of this highly useful work, our boys will miss a grand opportunity of studying Buddhist tenets in the English garb."

The Buddhist, the Organ of the Southern Church of Buddhism, writes in a review of *The Gospel of Buddha* :

" The eminent feature of the work is its grasp of the difficult subject and the clear enunciation of the doctrine of the most puzzling problem of *âtman* as taught in Buddhism. So far as we have examined the question of *âtman* ourselves from the works of the Southern canon, the view taken by Dr. Paul Carus is accurate, and we venture to think that it is not opposed to the doctrine of Northern Buddhism."

The Rt. Rev. Shaku Soyen, of the Zen sect, Kamakura, Japan, writes :

"A [Japanese] translation of *The Gospel of Buddha* is just finished. The sacred books of Buddhism are so numerous that its beginners are at a loss how to begin their study, and it has been our endeavor to sketch out Buddha's doctrines plainly and concisely. Your book just fills the place."

A translation of *The Gospel of Buddha* into Chinese is in preparation.

H. Dharmapala, Secretary of the Maha-Bodhi Society and Editor of the *Maha-Bodhi Journal* writes :

" You have grasped the spirit of Buddha's teachings, and I am indeed glad that I hear nothing but praise on all sides regarding your book."

LETTERS FROM PROMINENT WESTERN SCHOLARS.

"The ethical and philosophical essence of the writings that have descended from the great Teacher you present most delightfully. The book is elevating and fascinating at the same time. The reader will taste some of the effects of the writings of Thomas à Kempis, without being called upon to explore the extreme regions of mysticism to which that author leads."—*Maurice Bloomfield*, Johns Hopkins University, Baltimore.

"I beg to express to you my very sincere thanks for your courtesy in sending me a copy of your *Gospel of Buddha*. I am much interested in the endeavor to make Buddhism more accessible in the shape of a collection of extracts from the Buddhist books themselves. It is altogether more desirable a plan than writing about and about the matter. I very much hope that your valuable collection will prove suggestive and lead people to think."—*Prof. T. W. Rhys Davids*.

It is natural that historians and also Sanskrit or Pāli professors would have preferred a purely historical and merely critical treatment of the subject. Prof. Richard Garbe, of Königsberg, when consulted before the publication of *The Gospel of Buddha*, expressed his disapproval of the general plan, and vigorously objected to any consideration of North Buddhistic traditions. After having read the book he wrote: "Uebrigens muss ich gestehen, dass das Buch doch den echten Geist des edelsten Buddhismus athmet. Es ist in sehr ansprechender Form geschrieben und ist in hohem Masse geeignet, den Zwecken zu dienen für die es verfasst ist."

"The general reading of such a book as this would have removed a good deal of the intolerance from which we suffer."—*The Rev. Dr. John H. Barrows*, Chairman of the World's Parliament of Religions.

"I have read it with the greatest pleasure."—*Col. R. G. Ingersoll*.

PRESS NOTICES.

"A treat."—*Boston Daily Advertiser*.

"An excellent book."—*Chicago Herald*.

"A useful book."—*Brooklyn Daily Eagle*.

"This is Buddhism itself."—*Rochester (N. Y.) Herald*

"Very interesting reading."—*Daily Picayune*, New Orleans.

"Interesting for comparison and study."—*Lutheran Observer*.

"One is charmed in reading the book."—*American Antiquarian*, Chicago.

"An exceedingly interesting addition to the religious literature of the time."—*The Detroit Free Press*.

"He has made a very agreeable and instructive book of it."—*The Presbyterian and Reformed Review*.

"Admirably fitted to be a handbook for the single reader or for classes."—*Peabody Record*, Nashville, Tenn.

"The book will help its reader to a clearer conception of the character of the sweetest of the pagans."—*Chicago Evening Post*.

"A handsome addition to the publications for which this publishing house has already become noted."—*Mirror and Farmer*, Manchester, N. H.

"The aim of the volume is to explain the life and doctrines of Buddha in their best form, and it is successfully carried out."—*Public Opinion*, Washington.

"Of most absorbing interest and of greatest ethical value. . . . A similar compilation of all the ancient religions would make a priceless addition to the reference library. . . . Available for ready reference."—*Every Saturday*, Elgin, Ill.

"Dr. Paul Carus has admirably collated the teachings of Gautama Buddha, heretofore scattered through the Sacred Books of the East, and nowhere else to be found harmoniously and systematically massed together. It is a work akin to that of the compilers of the Christian Gospels, and deserves recognition as a valuable contribution to the world's knowledge."—*The World*, New York.

"In addition to a very luminous and suggestive preface, he furnishes a table of references, showing at an eye-glance the sources of his extracts and the parallelisms in the Gospels. He gives, also, a glossary of names and terms, a method of pronunciation, and a good index. The simplicity of this presentation, the freedom of the text from notes or uncouth and outlandish diacritical points, and the general arrangement of the work are admirable. . . . It is admirably fitted to be a handbook for the single reader or for classes."—*The Critic*, N. Y.

'The parallelisms between the Buddhistic and Christian religions are very striking.'—*Herald-Advocate*, Salem.

"The book is misnamed. Buddha was a noble character; but he taught no Gospel. There is one Gospel, and one only, the Gospel of our Lord Jesus Christ."—*The Christian Standard*, Cincinnati, O.

"*The Gospel of Buddha* is an excellent compilation. . . . Dr. Carus deserves the thanks of all readers for his painstaking in the preparation of a work so intelligible, so instructive, so practically helpful."—*Cumberland Presbyterian*, Lebanon, Tenn.

"The Truth as taught in *The Gospel of Buddha* has no taint of church or creed. Every house in the land would be the better if a copy of this book was accessible to the children. Paul Carus has given us a valuable book."—*Fibre and Fabric*, Boston.

"The work is one which should be found on the table of every Christian. . . . A great boon to all Christian as well as Buddhist students. . . . Complete, attractive, highly intelligible, and so useful as a work of reference."—*Washington Educational Review*, Tacoma.

"It is the author's avowed purpose to reconstruct his material from a 'religio-philosophical' point of view, as embodying, in common with Christianity, the elements of 'the cosmic religion of truth,' which is, apparently, the religion of Dr. Carus."—*The Watchman*, Boston.

"One is tempted at times to believe that some of the facts in the life of Christ on earth are corrupted to fit this religion. . . . Compared with the Gospel of Christ, this story is as water unto wine, as a dim candle by the full-orbed sun."—*The Christian Guide*, Louisville.

"The best book on the life and doctrines of Buddha. . . . It would be a good thing if all missionaries preparing for work in Buddhist countries would allow Dr. Carus in this book to introduce them to Buddhism."—*The Tibetan*, Organ of the Mission Union, Toronto, Canada.

"A careful reading of it cannot but broaden one's thought and produce spiritual reflexion. . . . Though many of his [Buddha's] sayings are almost identical with those of the Christ, yet it cannot be compared with His Gospel. . . . Should be read by every student interested in religion."—*The Northwestern*, Evanston, Ill

"Like other books by the same author it gives evidence of careful study and deep thought."—*Times*, Kansas City.

"The book is wonderfully interesting and readable, and every delver into varying theologies should possess a copy."—*Bee*, Sacramento, Cal.

"This volume meets the demand for accurate knowledge concerning Buddhism, the greatest of Oriental faiths."—*Home Journal*, New York.

"A useful book to all who are curious to know how little Buddhism resembles Christianity and how superficial and pretentious the tenets of its Gospel."—*The Sanitarian*, Brooklyn.

"Dr. Carus has skilfully marshalled in this volume enough from the Buddhistic literature to indicate its wealth of subtle imagery and the process of its illuminative insight."—*The Conservator*.

"No heathen religion can in any way throw light on Christ's religion. . . . This story of Buddhism, as here compiled and abbreviated, can be read with interest, and it is certainly interesting to note the many good things that are found in its code of morals."—*Christian Observer*, Louisville, Ky.

"Dr. Carus's book will be appreciated by many a student of the religions of the world, who will find here the best thoughts of the great Oriental faith put into readable and understandable shape by a clever, a learned, and a sympathetic scholar. The book is doubly valuable for its table of references, a copious glossary, and full index."—*Secular Thought*, Toronto.

"A most important contribution to the study of comparative religions. . . . Here is biographical matter, the philosophical foundations, the religious principles, parables, stories, and other interesting information presented in admirable form. . . . To the ministers who are willing to enrich their service with extra Biblical readings this book is especially commended."—*Unity*, Chicago.

"The resemblance between Buddha's life and doctrines and the life and doctrines of our Lord is remarkable, and will strike the reader all through the book. He will discover that the generally received idea of Nirvâna as nothingness or annihilation is altogether wrong. . . . Our Lord taught much in parables and stories; it was a method of instruction well suited to the minds of the people of the East, and we are glad to see that Dr. Carus has given a large

selection of the parables and stories of Buddha. There is as much point to them now as in the days of Buddha, and they contain teachings as applicable to modern people as ever they were to the people of India."—*The Call*, San Francisco, Cal.

"There is here much information concerning Buddhism, which appears not as a religion but as a philosophy, presented as a system, but not as a very valuable one. When we have subtracted the absurdities, we shall not have left much more than a few ethical common-places."—*Religious Herald*, Hartford, Conn.

"There is much of interest and of profit to be gleaned from this *Gospel of Buddha* by the Christian people of our land and age. The study of comparative religions is ever growing and ever widening; and works like that of our author hasten the realisation of the grand ideal of a cosmic religion of truth."—*Egis*, Univ. of Wis.

"A series of chapters of extracts from the words of Buddha, from what for the Buddhist corresponds to our Bible, so to express it. . . . Its chapters are beautiful in form and noble in sentiment. It is not offered in hostility to Christianity, but for study in connexion with the latter and in the hope of promoting spiritual reflexion. Those who wish to consult such an epitome will find this book worth heed."—*The Congregationalist*, Boston.

"A volume which many readers will find full of fascinating interest. Dr. Carus is a deeply reverent and earnest student of religion, of all the religions of the world. . . . Buddhism, he of course admits, is a religion which knows of no supernatural revelation. Christianity differs radically from Buddhism in this respect, in that it is not a mere philosophy but a spiritual power. . . . Read with a pretty wakeful discrimination, this is a book which is fitted to widen one's thought as to the religious nature of man everywhere; to convince one of the truth that God has nowhere left himself without witness; and in the end to make the impression more vivid than ever as to the infinite transcendence of the Christ as not merely the teacher but the Saviour of the world."—*The Advance*, Chicago.

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viii

KARMA

A STORY OF

BUDDHIST ETHICS

BY
PAUL CARUS

ILLUSTRATED BY KWASON SUZUKI

COMMIT NO EVIL ; BUT DO GOOD
AND LET THY HEART BE PURE.
THAT IS THE GIST OF BUDDHAHOOD,
THE LORE THAT WILL ENDURE.
—THE DHAMMAPADA, 183

CHICAGO
THE OPEN COURT PUBLISHING COMPANY

LONDON AGENTS
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1903

PUBLISHERS' ADVERTISEMENT.

"All are needed by each one ;
Nothing is fair or good alone."

—Emerson.

SOON after the first appearance of *Karma* in the columns of *The Open Court*, several applications to translate the story were received, and the requests granted. Some of these translations have appeared, others may still be expected. A few translations were made without the author's knowledge. A German edition was published by the Open Court Publishing Co. Altogether one Japanese, one Urdu, three German, and two French renderings are at present in the author's possession. It is possible that the story also exists in Icelandic,¹ Tamil, Singhalese, and Siamese versions. A Hungarian edition is in preparation.

A Russian translation was made by Count Leo Tolstoy, who recommends the story to his countrymen and sums up his opinion as follows:

"This tale has greatly pleased me both by its artlessness and its profundity. The truth, much slurred in these days, that evil

¹An Icelandic translation has been made by the Rev. Matthias Jochumson of Akureyri, Iceland, and must have appeared in the Icelandic periodical of which he is editor, but we do not know whether it has appeared in book-form.

can be avoided and good achieved by personal effort only and that there exists no other means of attaining this end, has here been shown forth with striking clearness. The explanation is felicitous in that it proves that individual happiness is never genuine save when it is bound up with the happiness of all our fellows. From the very moment when the brigand on escaping from Hell thought only of his own happiness, his happiness ceased and he fell back again into his former doom.

"This Buddhistic tale seems to shed light on a new side of the two fundamental truths revealed by Christianity: that life exists only in the renunciation of one's personality—'he that loseth his life shall find it' (Matt. x. 39), and, that the good of men is only in their union with God, and through God with one another—'As thou art in me and I in thee, that they also may be one in us' (John xvii. 21).

"I have read this tale to children and they liked it. And amongst grown-up people its reading always gave rise to conversation about the gravest problems of life. And, to my mind, this is the very best recommendation."

From the Russian the story *Karma* was translated, together with several other sketches, by E. Halpérine-Kaminsky, under the title *Imitations*, and the work was published under Tolstoy's name at Paris by the *Société d'éditions littéraires et artistiques*.¹

Either from Tolstoy's Russian version or from the French translation, an abbreviated German translation was made by an author who signs himself "y," and this appeared in the *Berliner Evangelisches Sonntagsblatt*, May 2, 1897 (No. 18, pp. 140-141). Here, too, the story goes under Tolstoy's name.

¹ Librairie Paul Ollendorff, 50, Chaussée d'Antin, 1900.

While the evangelical Sunday paper reproduces *Karma* as a story that inculcates Christian principles, the late Professor Ludwig Büchner, famous as the author of the leading materialistic work, *Force and Matter* (*Kraft und Stoff*), translated *Karma* from the English under the impression that he had before him some mysterious ancient Buddhist document, for he calls it "an Indian tale from the English of the *P. C.*" Apparently he mistook the signature *P. C.*, over which the story first appeared, for an abbreviated title of some forgotten *Pâli* Codex or *Pundit* Collection, and at any rate a *Pagan Curiosity*. It appeared in *Ethische Kultur*, the organ of the German Ethical Societies, Berlin, June 1 and 8, 1895 (Vol. III., Nos. 22 and 23).

Having appeared under Tolstoy's name in French and in German, the story continued in its further migrations to sail under the famous Russian author's name. An enterprising American periodical entitled *The International Magazine* published an English translation in Chicago, and it is curious that the office of this journal was in the very same block with that of The Open Court Publishing Company. So the story had completed its rounds through Russia, Germany, and France, and had returned to its home in the far West.

Since the story had gained currency under Tolstoy's name, the author (having previously had correspondence with him) wrote to Posnia, and Tolstoy

vi PUBLISHERS' ADVERTISEMENT.

replied expressing his regret at the misunderstanding saying of *Karma* :

"It was only through your letter that I learned it had been circulated under my name, and I deeply regret, not only that such a falsehood was allowed to pass unchallenged, but also the fact that it really was a falsehood, for I should be very happy were I the author of this tale. It is one of the best products of national wisdom and ought to be bequeathed to all mankind, like the *Odyssey*, the *History of Joseph*, and *Shakyamuni*."

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